

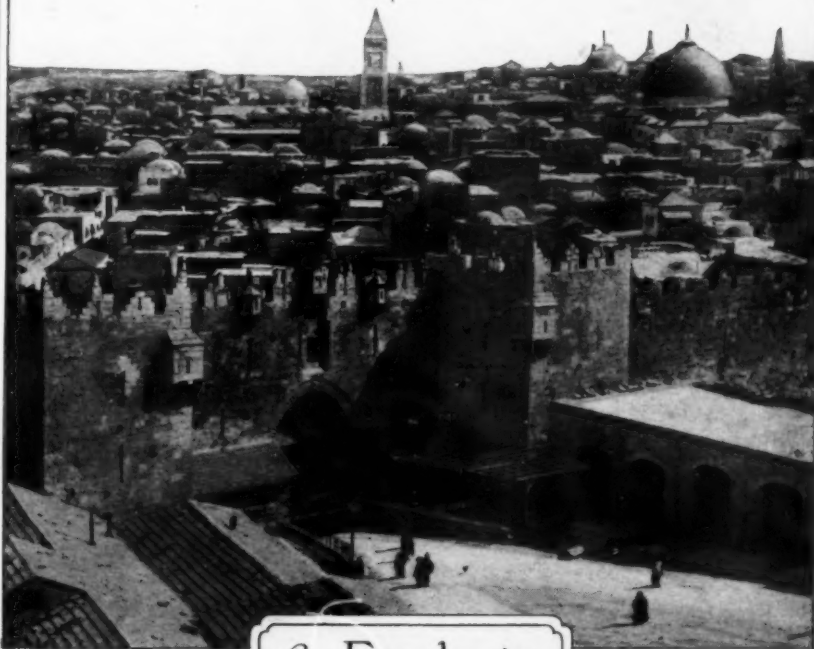
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No. III

The HOLY LAND Through Five Thousand Years



by Frederic
Austin Ogg

THE birth of Jesus in Bethlehem of Judea, in the

twenty-fifth year of the Emperor Augustus, is the great pivotal point in the history of the civilized world. And

Palestine — scene of the Messianic life and death, original seat of the

Christian church, theater of age-long theological controversy and clash of arms, mixing-ground of races and nationalities,

GENERAL VIEW OF MODERN JERUSALEM, WITH THE DAMASCUS GATE IN THE FOREGROUND

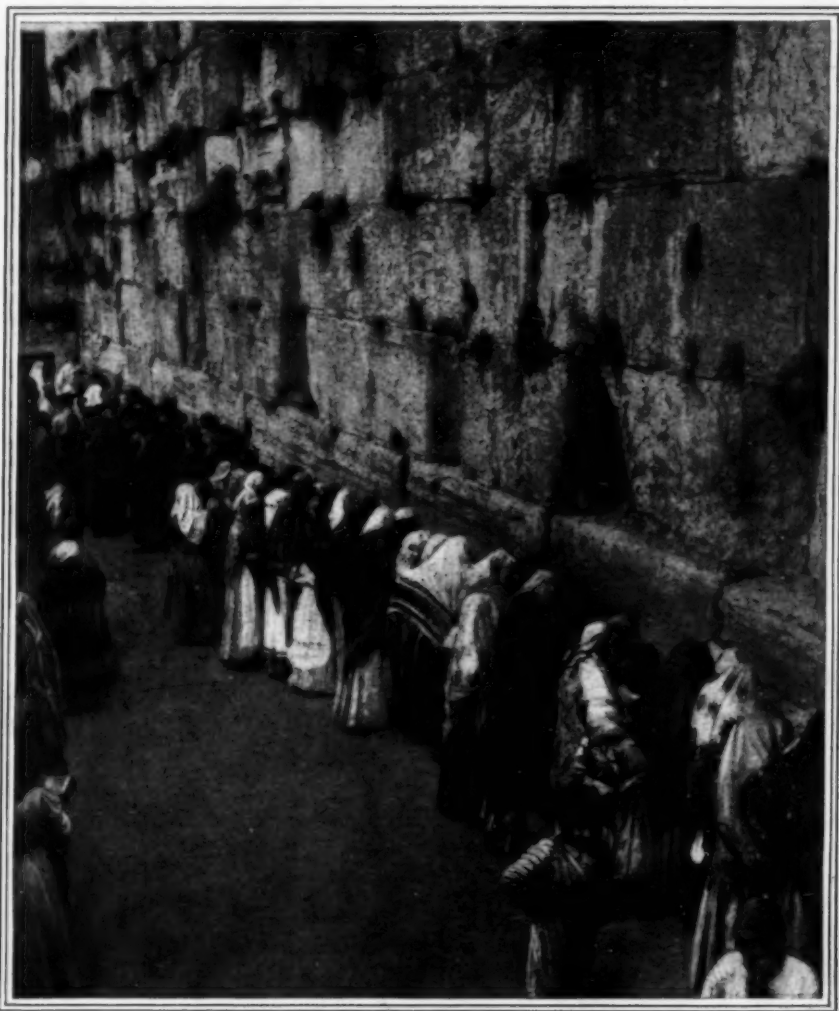
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and goal of countless conquerors, traders, explorers, students, and humble pilgrims—stands unique among the historic lands of the earth.

Palestine is a small country, a narrow

Jersey or Massachusetts, or about one-sixth of that of England.

Physically, it is a land of remarkable contrasts. Its general aspect is one of ruggedness and even barrenness; but

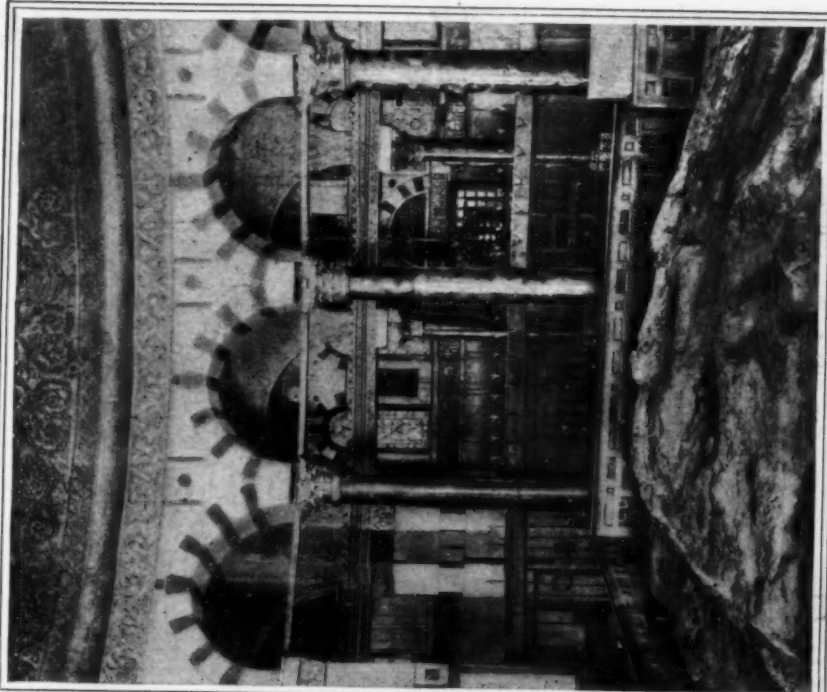


THE WAILING-PLACE OF THE JEWS, A PART OF THE WALL SUPPORTING THE TERRACE ON WHICH THE TEMPLE AT JERUSALEM STOOD

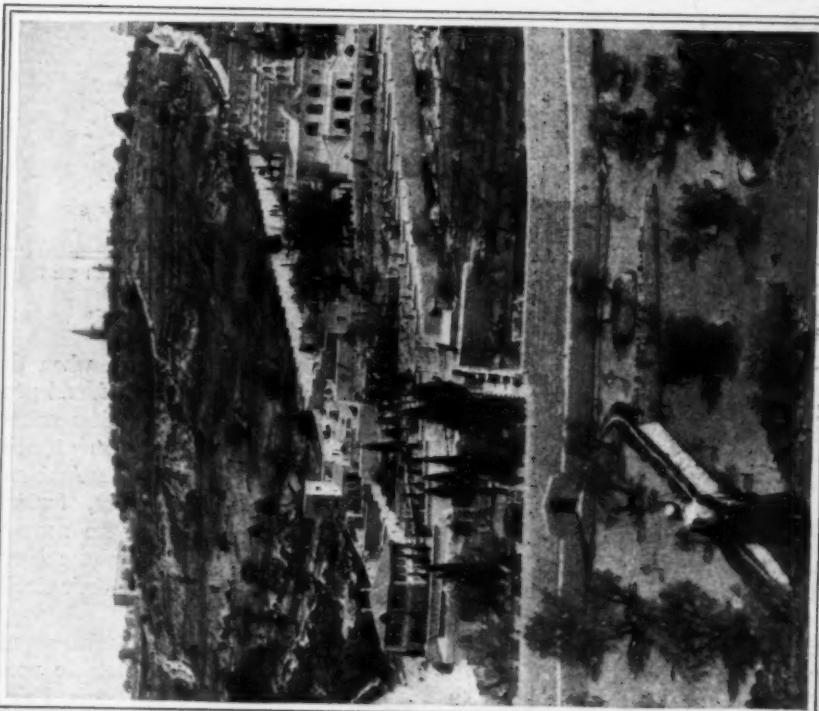
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strip shut in between the Arabian Desert and the Mediterranean Sea on the east and west. From north to south—"from Dan to Beersheba"—it extends for a distance of one hundred and fifty miles, and its area is a little greater than that of New

nature has drawn deep fissures across it from north to south and east to west, causing it to assume the appearance of a gridiron; and each of the little areas thus set off possesses its sharply defined characteristics.



INTERIOR OF THE MOSQUE OF OMAR, SHOWING THE SACRED ROCK ON WHICH, ACCORDING TO TRADITION, STOOD THE ALTAR OF SOLOMON'S TEMPLE
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THE GARDEN OF GETHSEMANE AND THE MOUNT OF OLIVES, LOOKING ACROSS THE VALE OF KIDRON FROM THE EASTERN WALL OF JERUSALEM
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Thus Judea, the heart of the Hebrew world, is a rocky plateau, not rich nor beautiful, though inspiring. Upper Galilee and Gilead are also lofty and in parts forbidding. Samaria, lower Galilee, Bashan, and other districts, on the contrary, are level, fruitful, and alluring.

empires of Egypt and Babylonia, and its valley routes were traversed by not only the trade but also the armies of the world.

At a very early date, also, the fertile stretches of the country began to attract population. The source from which this population was drawn was the vast Arabian



RUSSIAN PILGRIMS ENTERING THE CHURCH OF THE HOLY SEPULCHER, WHICH MARKS THE TRADITIONAL SITE OF THE BURIAL-PLACE OF CHRIST

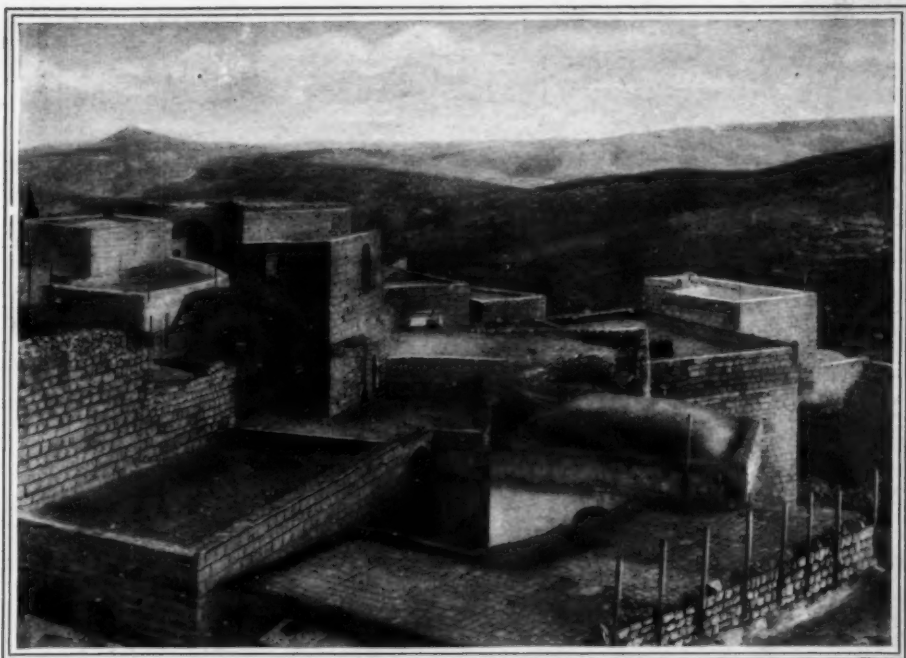
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As a whole, the country, in contour and climate, bears closer resemblance to southern California than to any other region that can be mentioned. It is indeed a "mere fringe of verdure on the edge of a great desert, a strip of sown land on the borders of the waste."

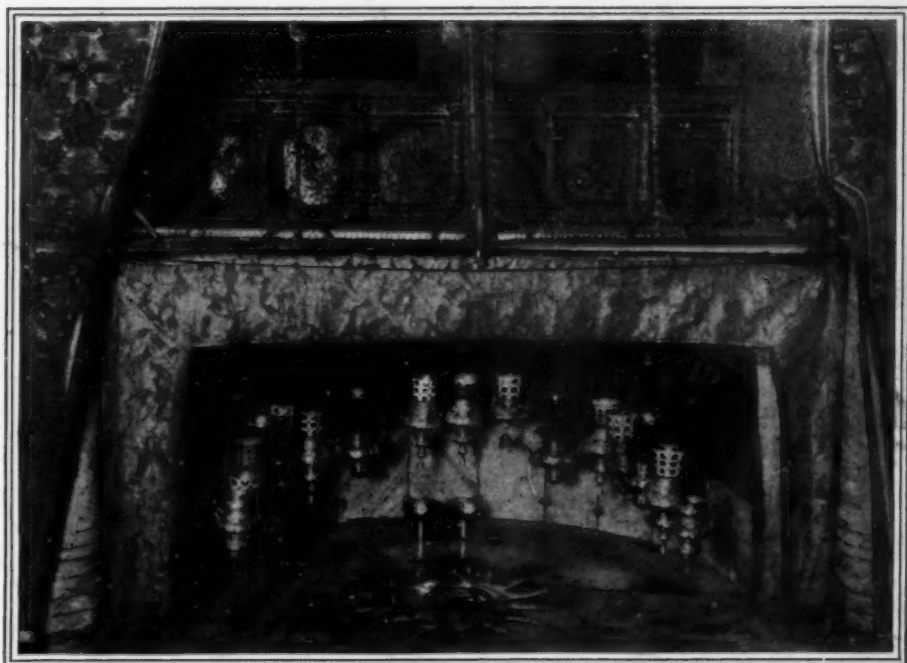
From remotest antiquity Palestine possessed a high degree of importance in international affairs. Long before it became the home of the "chosen people" and the seat of a distinctive civilization, it formed a highway between the two great

desert to the eastward, which, when the curtain of history is lifted, is found peopled by a white race—the Semites, ancestors of the Arabs and Hebrews of more modern times. All of these early Arabians spoke dialects of the same tongue, of which Hebrew was one, and all were nomads moving perpetually up and down the desert country, seeking pasture for their flocks and herds.

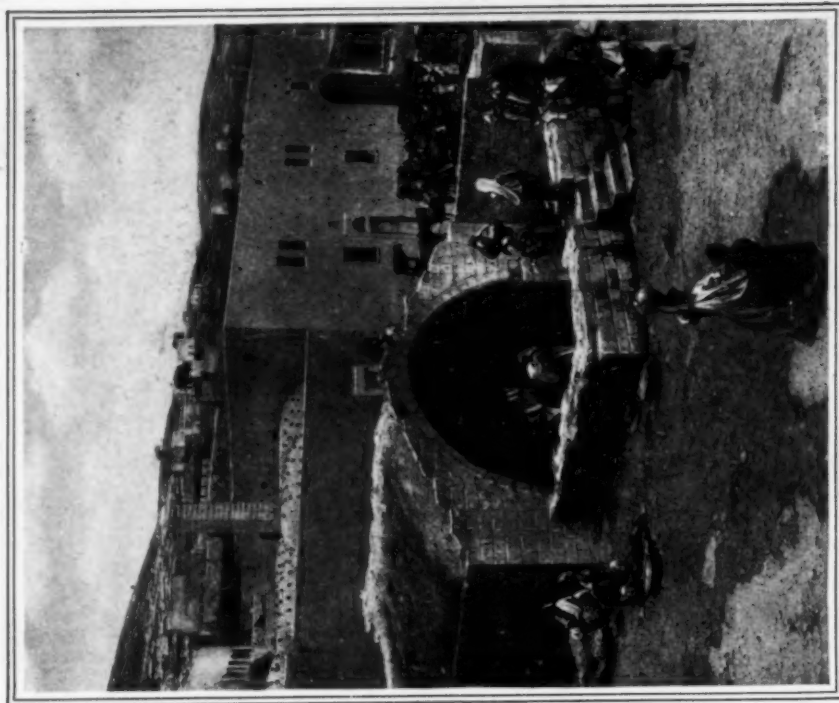
In times of special necessity these wandering folk were prone to press in upon the more favored districts of Syria, Pales-



BETHLEHEM AND THE HILLS OF JUDEA—BETHLEHEM, THE BIRTHPLACE OF CHRIST, IS ONE OF THE GREAT PILGRIMAGE CENTERS OF PALESTINE

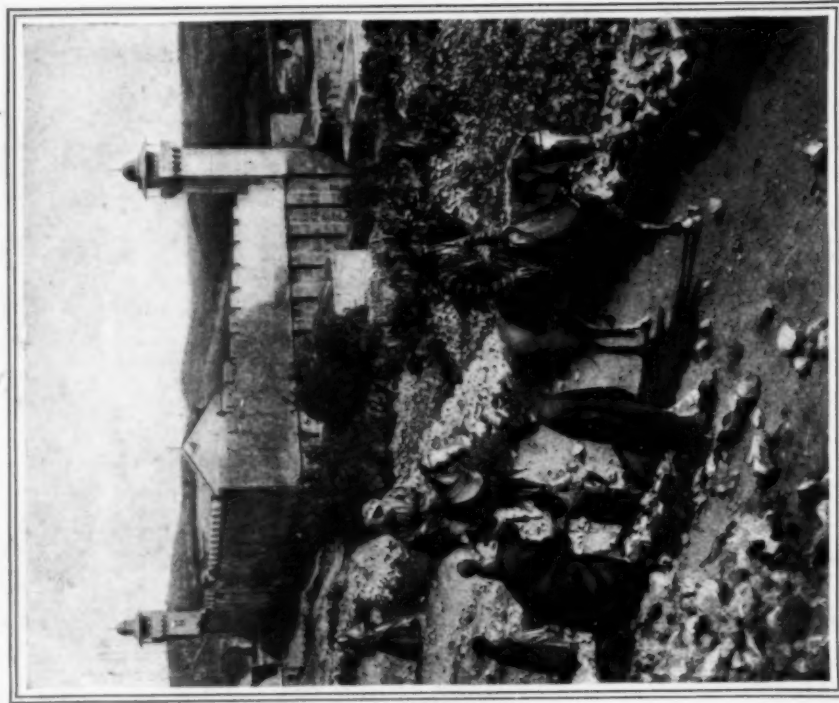


SHRINE IN THE CHURCH OF ST. MARY, BETHLEHEM—THE STAR MARKS THE SPOT WHERE, ACCORDING TO TRADITION, CHRIST WAS BORN



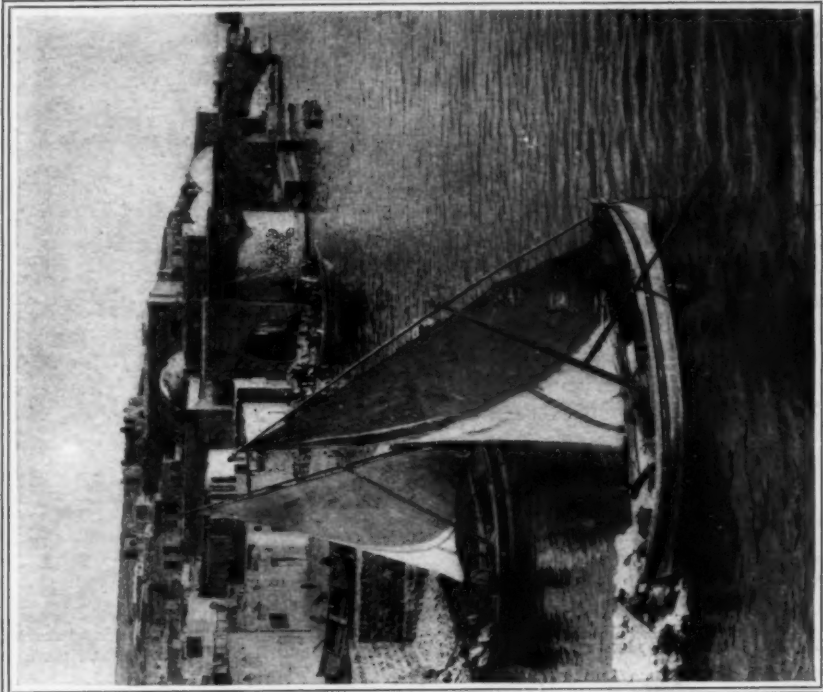
THE FOUNTAIN OF THE VIRGIN, AT NAZARETH, IN GALILEE, THE SCENE OF
THE CHILDHOOD AND YOUTH OF JESUS

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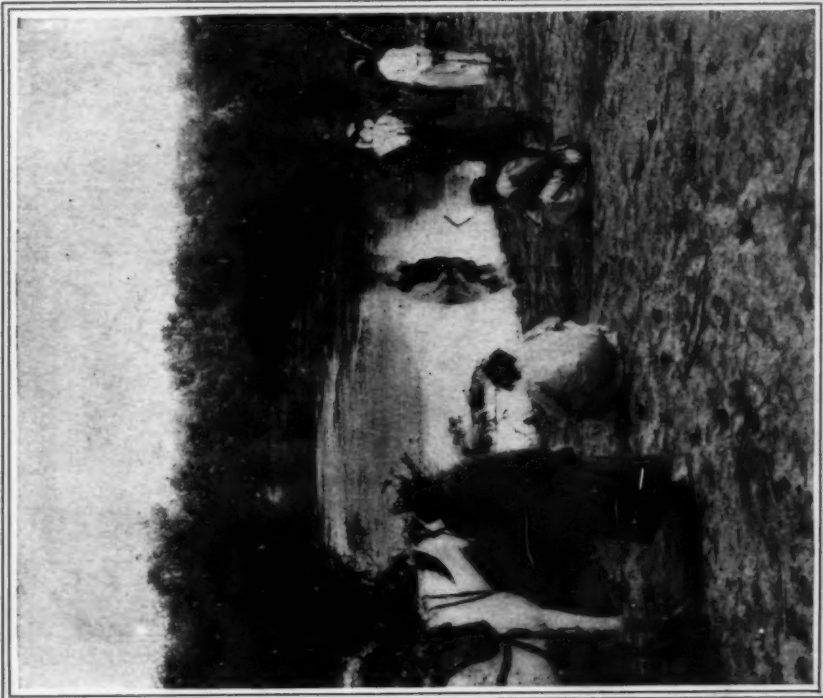
THE MOSQUE MACHPELAH, AT HEBRON, IN JUDEA, MARKING THE BURIAL-
PLACE OF ABRAHAM, ISAAC, AND JACOB

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THE SEA OF GALILEE, OR LAKE OF TIBERIAS, WHOSE SHORES WERE THE
SCENE OF MOST OF THE EVENTS OF CHRIST'S MINISTRY

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BAPTIZING A CONVERT IN THE JORDAN, THE HISTORIC RIVER WHOSE DEEP
VALLEY TRAVERSES THE HOLY LAND FROM NORTH TO SOUTH

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THE RUINS OF TYRE, A LITERAL FULFILMENT OF EZEKIEL'S PROPHECY, "THOU SHALT BE A PLACE TO SPREAD NETS UPON"



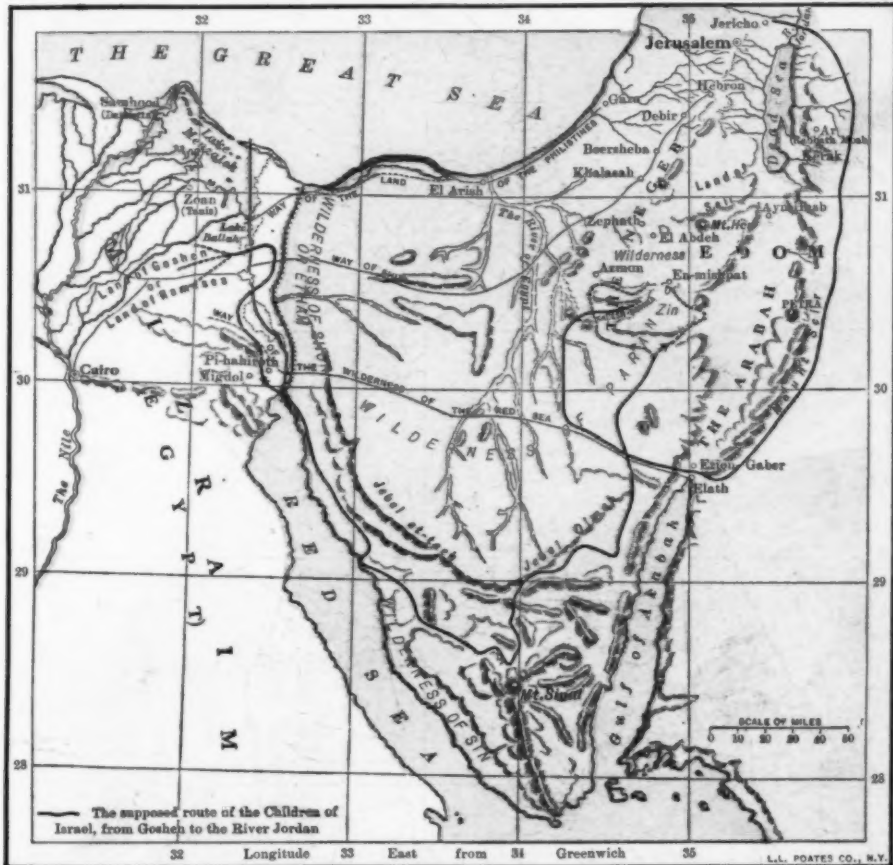
THE CITADEL OF SIDON (NOW SAIDA), THE ANCIENT PHENICIAN SEAPORT THAT WAS FOR MANY CENTURIES A RIVAL OF TYRE

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tine, and other surrounding lands, and even to adopt there a settled mode of life; and it was in this fashion that Palestine acquired its earliest historic population.

As early as 3000 B.C. the Semitic occupation of the country adjacent to the eastern Mediterranean coast was begun,

At a period whose chronology is difficult to fix the Canaanites were followed into Palestine by the Hebrews. In the book of Genesis is recounted how Terah went forth from Ur of the Chaldees, in lower Mesopotamia, to Haran; how Terah's son Abram, or Abraham, was divine-

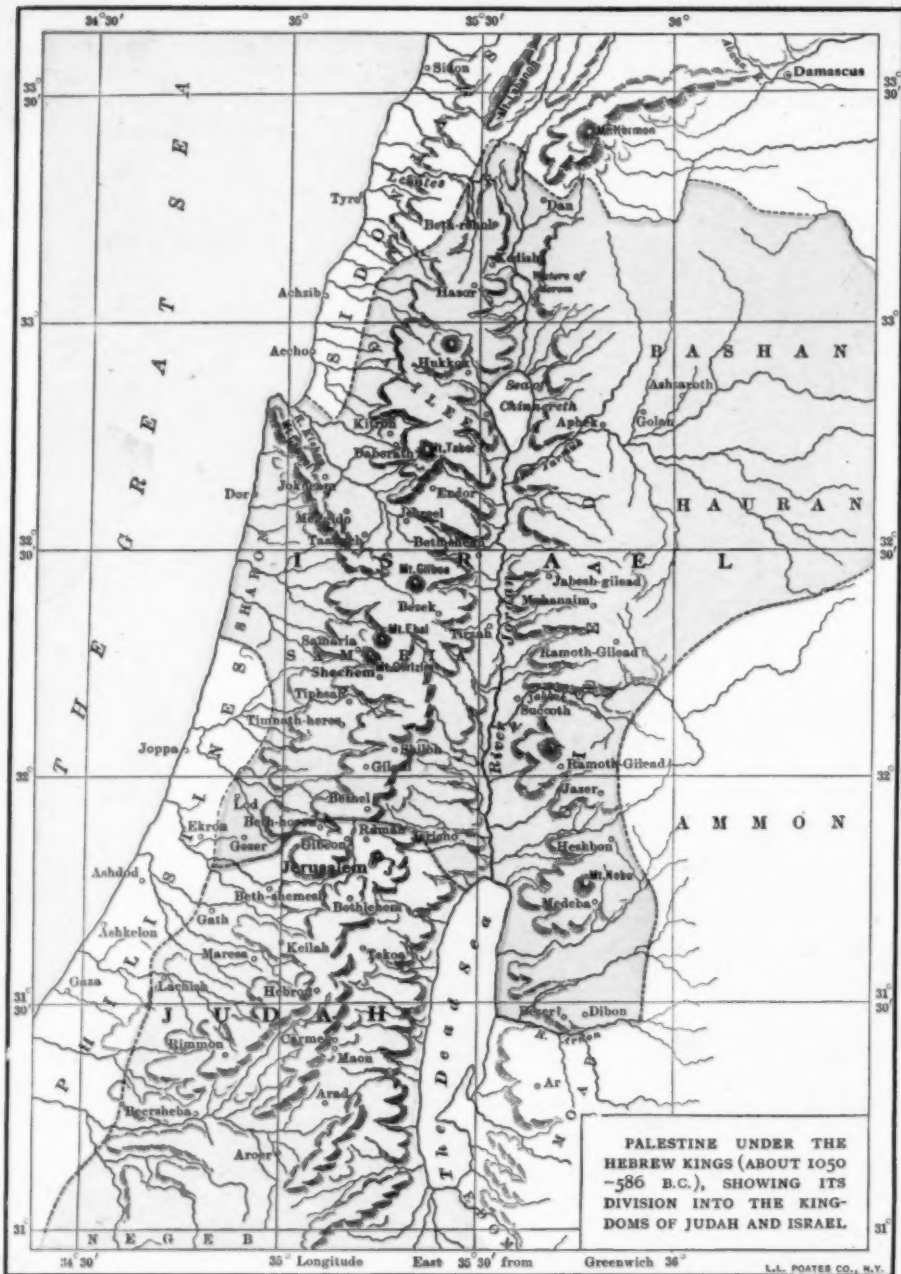


MAP OF SOUTHERN PALESTINE, THE SINAITIC PENINSULA, AND NORTHEASTERN EGYPT, ILLUSTRATING THE BIBLICAL NARRATIVE OF THE EXODUS (THIRTEENTH CENTURY B.C.)

Palestine being settled by a tribe known as Canaanites, and the shores of northern Syria by a kindred people, the Phœnicians, who, taking to the sea, became the cleverest navigators of antiquity. In the course of a thousand years these settled communities built walled towns and developed a civilization of considerable pretension, derived principally from Egypt and Babylonia.

ly instructed to go forward to a land that in due time should be revealed, and was promised that he should become the founder of a great nation; and how in due time the patriarch came into the land of Canaan and obtained for himself and his tribe a foothold in it.

Whatever the proportions of literal truth and symbolism in the scriptural account, the fact is clear that nomadic Hebrew

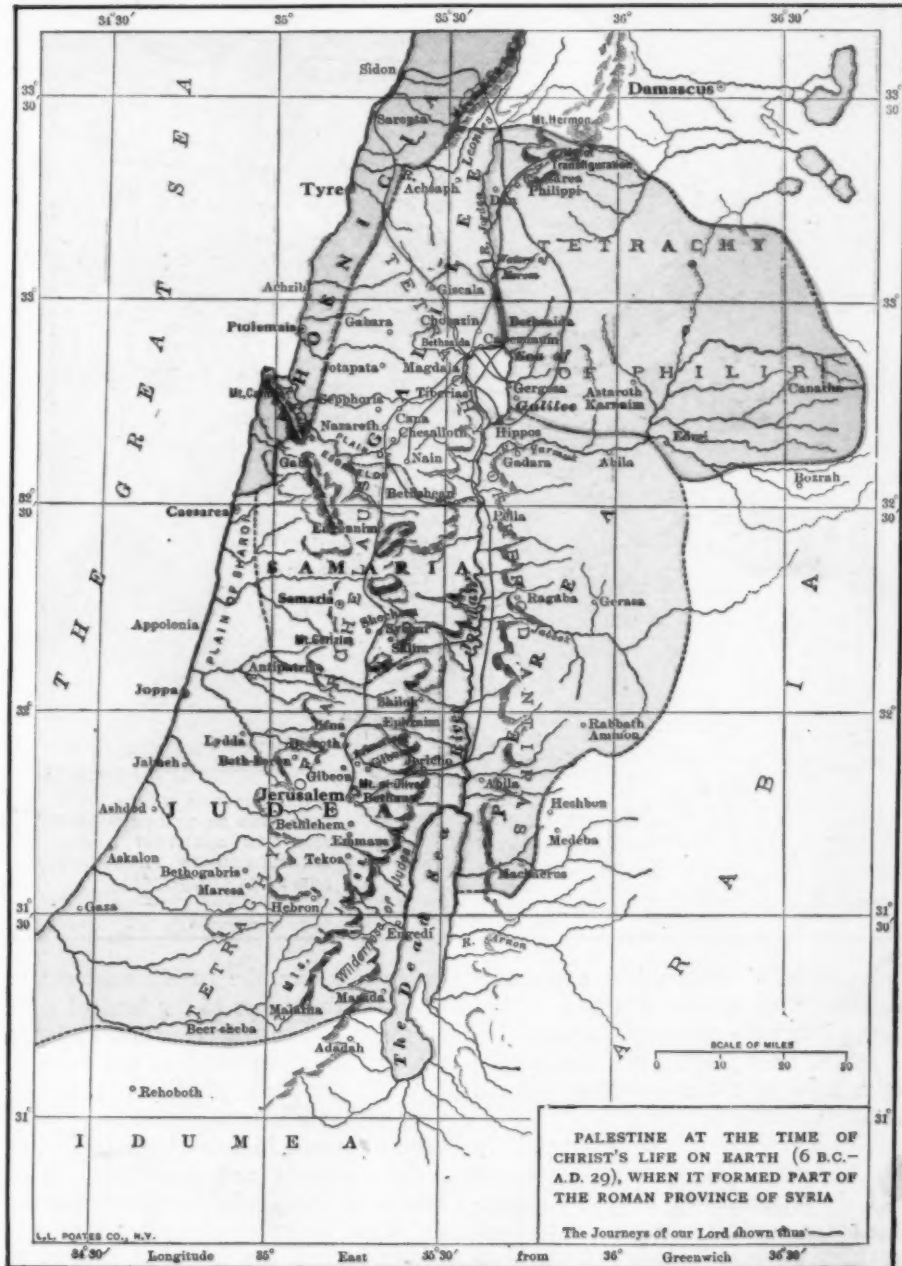


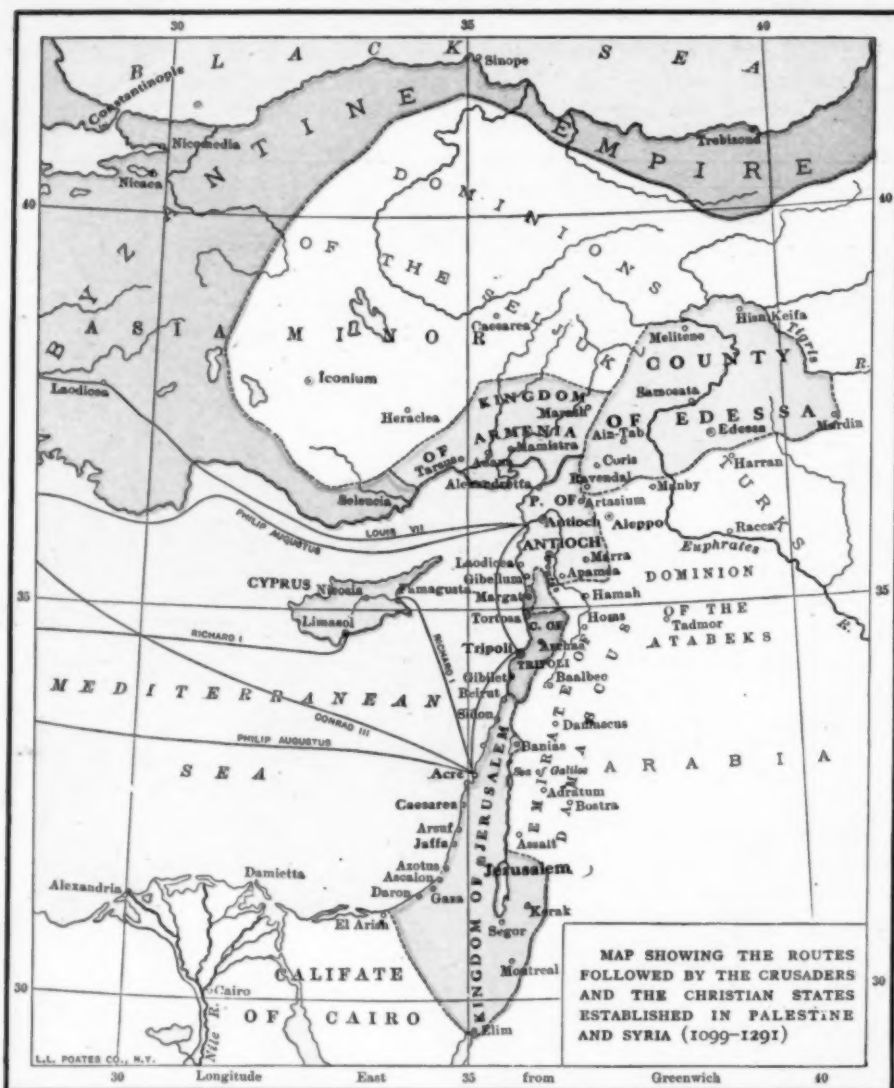
tribes gradually occupied portions of the country, and developed into settled and distinct, although diminutive, nations. Some pushed well to the south, and it

would appear that it was this movement that culminated in the descent of Jacob, or Israel, "with all his seed, threescore and six souls," into Egypt.

How long the "sons of Israel" remained in the Nile country is unknown. At all events, they were welcomed by the reigning Pharaoh, and were assigned to

a desirable dwelling-place in the land of Goshen, where they retained their language, their pastoral mode of life, and their ancestral institutions, and grew from a



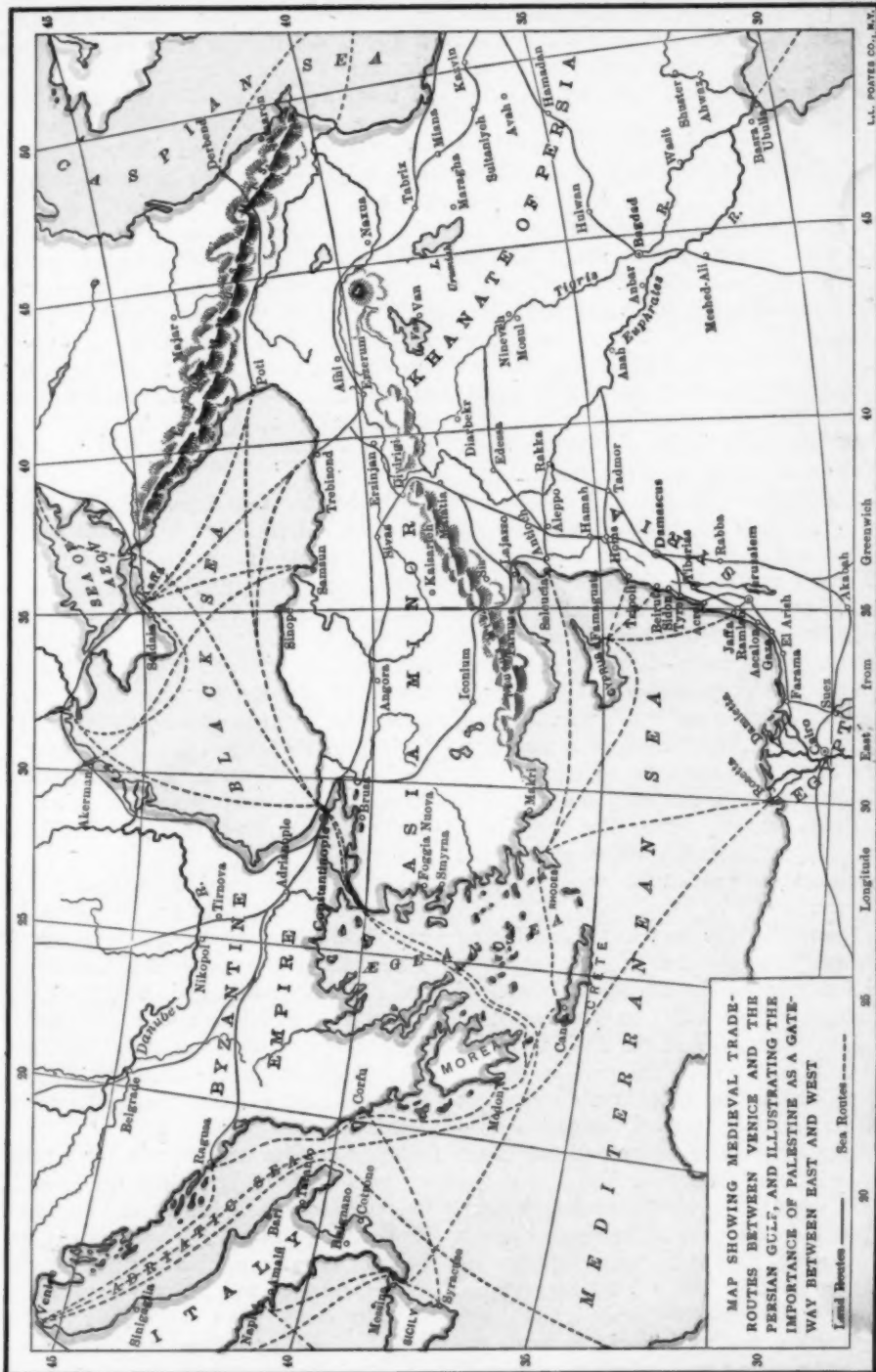


mere family of settlers into a powerful community of organized tribes. Then arose a Pharaoh—probably Rameses II—who “knew not Joseph,” and who, setting taskmasters over the Israelites, reduced them to veritable slavery.

With the “exodus,” probably early in the thirteenth century B.C., came not only deliverance from Egyptian oppression but a new consciousness of national unity and purpose. Under the astute lead-

ership of Moses, the Israelites set out to repossess themselves of the land of their ancestors and to play their intended rôle among the great peoples of the earth.

While the obstacles they encountered were almost insuperable, and forty years were consumed in wanderings in the Sinaitic peninsula and the wilderness of Paran, it was finally found possible to arrive at the promised land by a great détour around the inhabited regions of



Edom, and to come in from the east, across Moab. The Amalekites who dwelt in the cities of Negeb resolutely blocked the natural approach from the south.

THE CONQUEST OF WESTERN PALESTINE

The story of the conquest of western Palestine by the Israelites, beginning with the crossing of the Jordan and the taking of Jericho, is vividly recounted in the first half of the book of Joshua. When the invasion took place, the population of the country was mixed. There were Amorites and Hittites and Perizzites and Hivites and Jebusites, as well as simple Canaanites. There was some pretense to civilization, and the Babylonian system of cuneiform writing had been introduced.

The Hebrew conquest, although marked by many notable exploits, was for a time but partial. Unable to destroy the Canaanitish population or to overthrow its walled towns, the invaders settled on the land around the unsubdued centers and gradually intermingled with the natives until the two peoples, Hebrew and Canaanite, had become one. All were Semites, and the amalgamation was not unnatural or difficult. Its effect was to impart to the Hebrews many new touches of civilization, although at the same time to induce a moral retrogression which evoked the righteous indignation of their religious leaders.

Eventually the region under Hebrew control was extended to the mountains of Lebanon on the north, the desert of Paran on the south, the Mediterranean Sea on the west, and the Arabian desert on the east. But the portion mainly occupied was that lying immediately west of the great longitudinal depression comprising the Jordan valley and the Ghor, or bed of the Dead Sea.

In comparison with surrounding territories, the new home of the Hebrew people was indeed, as it is to-day, a land flowing with milk and honey. Its proportions, however, were severely limited, and it was a question whether it could be made the seat of a strong and enduring nation. If

its intermediate position between Egypt on one side and Assyria and Babylonia on the other was advantageous in the matter of trade and intellectual intercourse, this position also involved constant exposure to attack and possible annihilation.

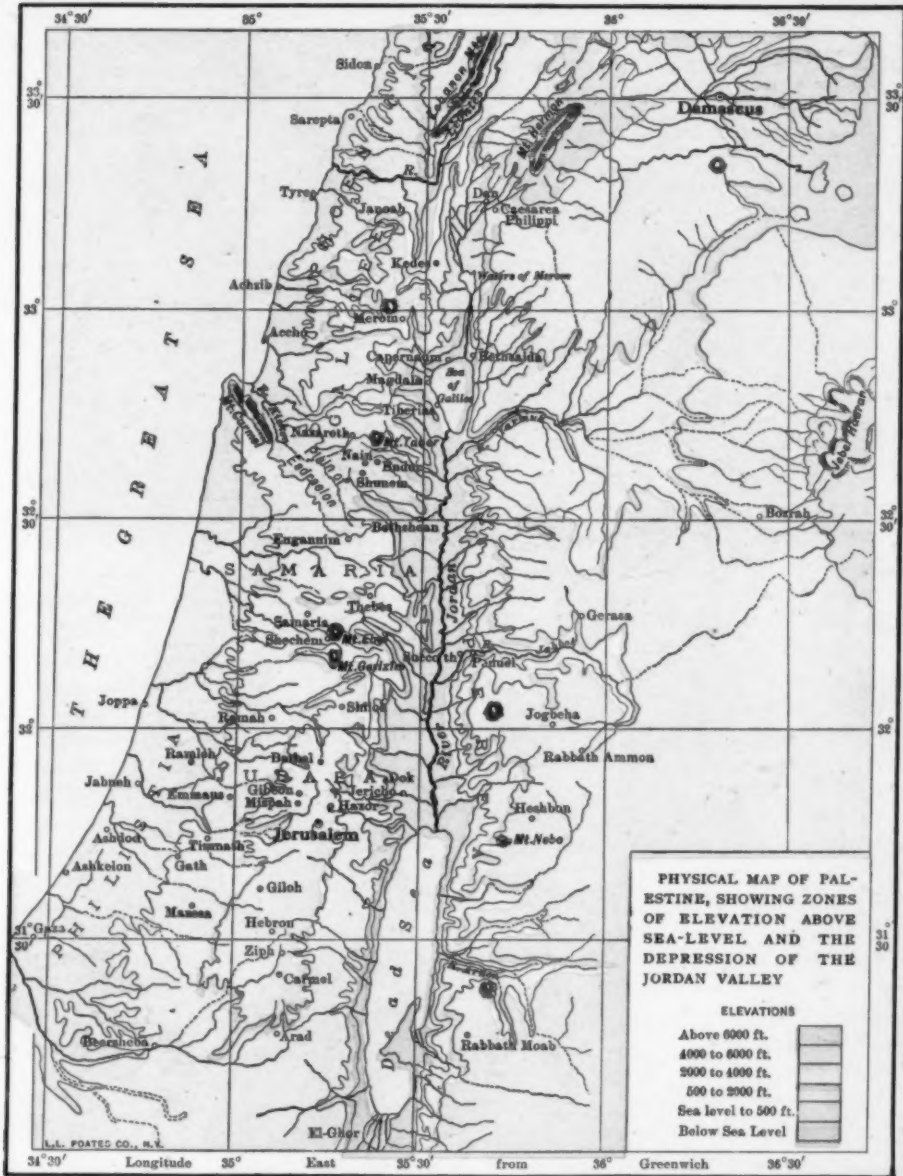
Fortunately for the Hebrews, Egypt fell into feebleness by 1150 B.C., while on the northeast there arose the friendly Aramean kingdom of Damascus, which for some centuries interposed a welcome barrier against the encroachments of Assyria. Under these circumstances the Hebrew nation was enabled to take firm root and to utilize its strength in defense against the lesser foes close at hand.

THE TWO HEBREW KINGDOMS

Chief among these foes, in earlier times, were the Philistines, an immigrant people from Crete, who settled in the great plain separating Judea from the sea and subjected the Israelitish tribes to continual annoyance. An ultimate effect of the Philistine wars was to precipitate the introduction of kingship among the Hebrews. It was in one of these contests that Saul, their first monarch (about 1020 B.C.), lost his life. Even the valor of Samson served only to keep somewhat in check the formidable pressure of Philistine power.

Under the beloved King David the power of the kingdom was extended far and wide. The fortress-town of Jebus—Jerusalem—from which the Canaanites had never been dislodged, and which was believed by its inhabitants to be impregnable, was captured, newly fortified, and made the capital of the country. Philistia was not subdued, but was put on the defensive.

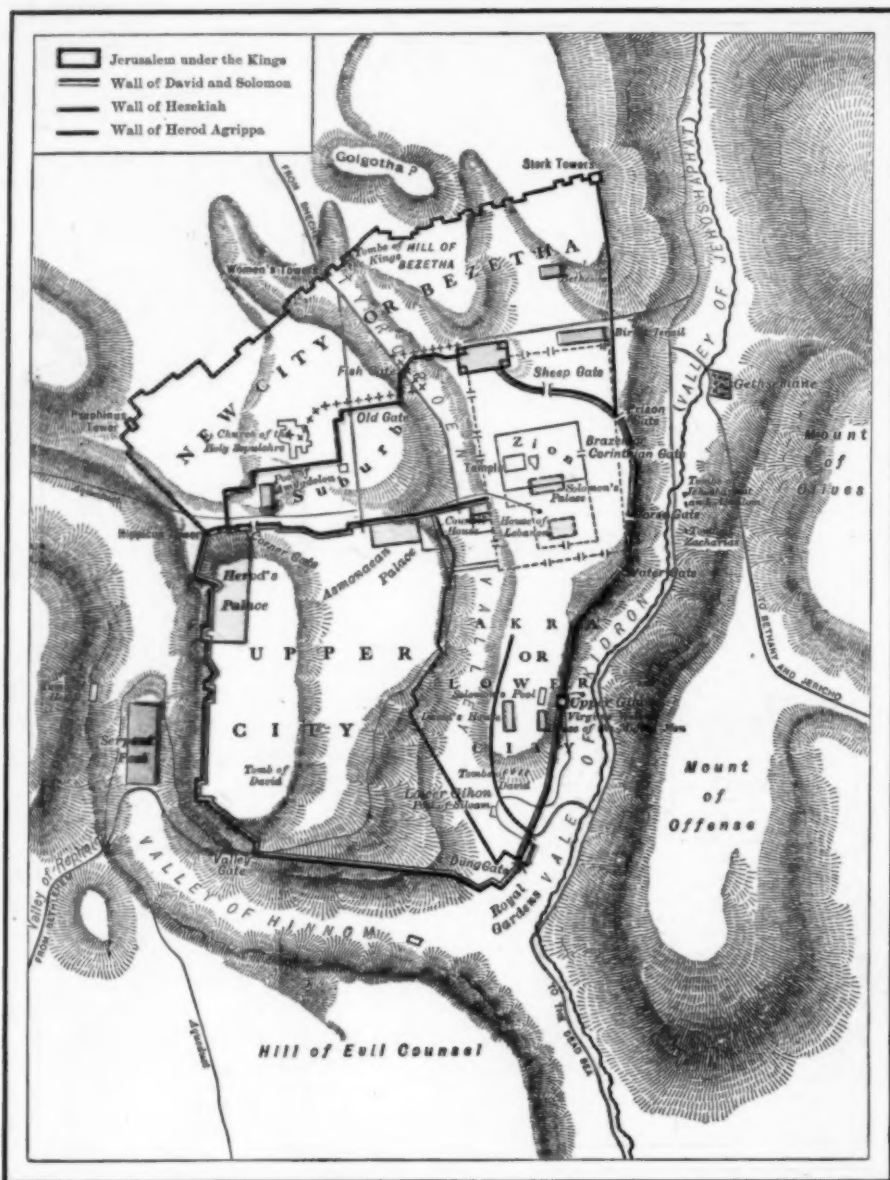
Solomon, David's son, and the builder of the Temple of Jerusalem, delighted in Oriental luxury and display, and burdened his people with taxes. Under his son Rehoboam the ten northern tribes seceded from the nation and set up a government of their own. Two tribes only, Judah and Benjamin, remained faithful to the house of David. These two thenceforth



formed the little kingdom of southern Palestine, known as Judah.

The northern kingdom, which was by far the larger, richer, and stronger of the two, was known as Israel. The capital of the one was Jerusalem; of the other, eventually Samaria. Relations between the two states were often unfriendly.

In the course of time, by the eighth century B.C., the art of writing on sheepskin and papyrus with the Egyptian pen and ink was acquired, and an alphabet was adopted from the Phoenicians. And stage by stage was produced the remarkable body of literature comprised in the Old Testament—notably the tales of the



MAP OF ANCIENT JERUSALEM, COVERING THE PERIOD FROM DAVID, WHO MADE IT THE CAPITAL OF HIS KINGDOM, TO HEROD AGRIPPA (A.D. 37-44)

patriarchs and other towering historic figures, and the criticisms, exhortations, and lamentations of Amos and his illustrious successors among the prophets.

From the outset Hebrew power existed only on sufferance, for there were always

within striking distance nations strong enough to destroy it. The blow was long delayed, but eventually it fell. Indeed, there was an irresistible succession of blows.

The first came from the great empire

of Assyria, which, under Sargon II and the succeeding members of his dynasty, was carrying on a series of western campaigns designed to extend its control to the Mediterranean. In 722 the kingdom of Israel was overwhelmed, and large numbers of its people were carried away as captives; while the Assyrian armies swept on until even Egypt was overrun and Asia Minor plundered.

For a century and a quarter the little kingdom of Judah was immune; but after the fall of Nineveh, in 606 B.C., when Assyrian power succumbed to the newly risen Chaldean kingdom, Chaldean lordship was established generally throughout Palestine and Syria. In 586 the far-famed Nebuchadnezzar fell upon the surviving Hebrew state, captured and destroyed Jerusalem after an eighteen months' siege, and carried away a part of the people to Babylonia. Most of the remaining population, including the prophet Jeremiah, took refuge in Egypt.

The fall of Jerusalem and the collapse of the kingdom of Judah mark the end of the independent Hebrew nation. Ammonites, Edomites, Philistines spread over the conquered country, and the brilliant hopes of centuries seemed effectually extinguished.

The ascendancy of Chaldea was, however, brief. Like the flash of a meteor in the eastern sky arose the power of the Persian kingdom under Cyrus the Great, and within sixty-five years after Assyria was overwhelmed by Chaldea, Chaldea was subdued by Persia.

At the fall of Jerusalem, Jeremiah had predicted that the period of Hebrew captivity would not exceed seventy years. In point of fact, it was but forty-eight years until Cyrus, with remarkable humanity, issued a decree granting permission to the exiles to return to their home country.

The return was accomplished, the city of Jerusalem was rebuilt on a modest scale, the Temple was restored, and the old worship was resumed. The political authority of Persia, however, was maintained, and

the Hebrews in Palestine after the exile formed rather a religious community, or church, than a nation. Judea, as the whole of the country occupied by the Hebrews was now called, was but an insignificant province of an empire which stretched from the coasts of Asia Minor to the Indus.

By no means all of the Hebrews were now gathered in Judea. Thousands remained in Babylonia; large communities were settled in Mesopotamia, Syria, the seaport towns of Asia Minor, and the Egyptian delta; many were compelled to serve in the Persian armies; while as traders, slaves, and prisoners of war, other thousands were scattered to the remotest corners of the empire, and even beyond its borders. Already the Jew was becoming a cosmopolitan figure.

Gradually, too, the Jews dropped their own language and took up the Aramaic dialect, the speech most commonly employed by the peoples by whom they were surrounded. Aramaic "was the language of business and of government in the countries between the Euphrates and the Mediterranean, just as English is in the Highlands of Scotland; and so the Jews forgot their own tongue for it, as the Scottish Celts are now forgetting Gaelic for English." By the time of Christ, Hebrew was unintelligible to the mass of the Jewish people.

ALEXANDER AND THE PTOLEMIES

Aside from a fruitless revolt at the middle of the fourth century, Palestine during the two hundred years of Persian rule enjoyed comparative tranquillity. Then the battle of Issus (333 B.C.) and the overthrow of the Persian Empire by Alexander the Great involved a change of masters and marked the beginning of a more unsettled era.

After the conqueror's death the country was for a time included in the satrapy of Syria, but in 320 the Hellenic ruler of Egypt, Ptolemy Soter, subdued it, and for more than a hundred years it was governed from Alexandria. Alexander had settled

in the newly founded city which bore his name a large body of Jews, who in wealth and culture became preeminent among their race. Under the Ptolemies many others were attracted, or compelled to remove, to the land of the Nile.

From a point early in the Persian domination the Jews had been drawn into ever-increasing contact with the genius and culture of the Greeks, and in the post-Alexandrian era this interrelationship was productive of large change in Jewish thought and character. In Alexandria and other centers the religion of Judea encountered both the cults of Egypt and the refined paganism of the Greeks; and while, as a whole, the worshippers of Jehovah steeled themselves resolutely against the insidious pollutions of heathenism, they were Hellenized against their will.

To this result the benevolent policies of the Ptolemies contributed much. It was the liberal-minded Ptolemy Philadelphus (285-247) who encouraged the preparation of the Greek version of the Old Testament known as the Septuagint.

THE MACCABEAN ERA

Near the close of the third century B.C. Palestine was wrested from the Ptolemies by Antiochus the Great, King of Syria, and thenceforward until 161 B.C. Judea was a province of Syria. Here intervenes one of the darkest chapters in Jewish history. Antiochus, who was of an intolerant disposition, was bent upon the utter eradication of Judaism, and in 168 he fell furiously upon his Jewish subjects and enjoined the abandonment of every belief and practise that was sacred to the race. Some outwardly yielded, but many chose to die rather than "profane the holy covenant." The agonies suffered by the faithful find an echo in a number of the Psalms, notably the forty-fourth and the seventy-ninth.

Under the leadership of Judas Maccabeus, the greatest warrior that the Hebrew world ever produced, the outraged people carried on a stubborn struggle for

their liberties. They won such success that, despite the defeat and death of Judas in 161, the Syrian monarch was constrained to grant them the privilege of living "after their own laws, as they did before."

Following the death of Antiochus, Syria fell into decadence, and the population of Judea was enabled to make itself, for the first time in centuries, entirely independent. A new monarchy—that of the Maccabean priest-princes—arose and flourished for almost eighty years. Internal dissensions, however, weakened it, and in any event the fact that it stood in the path of Rome's eastward advance was sufficient to presage its doom.

JUDEA UNDER THE ROMAN EMPIRE

The Roman conquest of Judea fell in the year 63 B.C. It was accomplished by Pompey during the course of his third great series of campaigns on the Roman frontiers, and culminated in the capture of Jerusalem after a three-months' siege, and the carrying away of King Aristobulus to grace the general's triumph at Rome.

For seventy years the country remained a partially autonomous dependency, under local princes, called tetrarchs, who were required to acknowledge the suzerainty of Rome. In the year 6 of our era, however, it was formally annexed to the province of Syria and placed in charge of a procurator resident at Cæsarea.

It was during the reign of one of these dependent princes, Herod the Great, that the birth of Jesus took place at Bethlehem, nominally in the first year of the Christian era, although actually, as modern scholarship has disclosed, about six years earlier. Despite his cruelty, Herod was a shrewd ruler, friendly to the Roman power, and it was only after his death and the dismemberment of his dominions that it became necessary for Rome to establish direct control over the Jewish lands. Throughout the ministry of Jesus, Judea was Roman territory in the fullest sense, and it was an emissary of "Cæsar"—the procurator Pontius Pilate—who, at

the insistence of the "chief priests and elders," sanctioned the crucifixion.

Roman rule in Judea proved harsh and unsympathetic, and was productive of much disaffection and of occasional revolts. In a supreme effort to reduce the country to order, Titus, son of the Emperor Vespasian, subjected Jerusalem, in 70 A.D., to one of the most terrible sieges recorded in history; and the blow which fell, after the capture of the city, was such that full recovery from it was never possible. Multitudes gathered within the walls for protection were slaughtered, the Temple was demolished, and the wretched remnants of the people were scattered to all quarters of the earth. The "dispersion," begun in the early days of Assyrian and Babylonian conquest, now reached completion, and the Jew became what he ever since has remained—a wanderer on the face of the earth.

Even after the conquest by Titus the few Jews who remained in Palestine clung to the dream of a revived nationality, and by this aspiration they were impelled again and again to rebel against the Roman authority. The final suppression of their hopes fell to the Emperor Hadrian.

Following an outbreak of 132-135, Hadrian recaptured Jerusalem, and, changing its name to Aelia Capitolina, turned it into a Roman colony, built a temple to Jupiter on the site of the Holy Sepulcher, and forbade any Jew, on pain of death, to appear within sight of the city. The spirit of resistance was at last broken, and the leaders of the people thenceforth gave up politics and war and contented themselves with legal and religious studies in the rabbinical schools.

Until late in the Roman era the country was immune from foreign interference, and its internal quiet was broken only by occasional persecution of the Jews after the empire had become nominally Christian. In the first half of the seventh century, however, the smooth course of events was rudely interrupted. In the year 611 Chosroes II, King of Persia, invaded Syria, and, in the course of his conquest

of the province, sacked Jerusalem and destroyed numerous shrines of both Jew and Christian.

THE COMING OF THE MOSLEMS

After eighteen years the Byzantine Emperor Heraclius recovered the lost territory; but his success was ephemeral, for almost immediately the wave of Mohammedan conquest reached the country, and in 636 Byzantine power in Syria and Palestine was overthrown forever.

Under Moslem rule the fortunes of the Holy Land were unsettled. Much of the time both Jews and Christians were dealt with in a spirit of moderation; but occasional fanatical outbreaks caused widespread destruction of property and life, and the dissensions and civil wars by which the eastern Moslem world was perennially cursed added to the generally unsatisfactory situation of the non-Moslem population.

That the sacred places of Palestine should be in the possession of "infidels" was bitterly resented by many Christians of the West, and by the closing decade of the eleventh century conditions had shaped themselves favorably for a gigantic attempt to rescue Jerusalem and its environs and bring them again under Christian control.

From the time when, in 326, Helena, the mother of Constantine, paid her memorable visit to the scenes of the life of Jesus, there had flowed to the Holy Land a steady stream of Christian pilgrims. It was the reports of fresh indignities suffered by pilgrims at the hands of the new lords of Palestine in the eleventh century, the Seljuk Turks, that lent force to the call first sounded by Pope Urban II at Clermont in 1095.

THE TRAGEDY OF THE CRUSADES

The records of the Crusades form at the same time one of the most dramatic and one of the most melancholy chapters in human history. Throughout full two hundred years, in all, the propagandists labored devotedly to organize soldiers and

colonists for the conquest and occupation of the Moslem lands—first of all Palestine, but eventually the infidel territories everywhere.

For fifty or sixty years the effort was moderately successful. In 1099 Jerusalem was taken, a Christian knight, Godfrey of Bouillon, was set up as "Defender of the Holy Sepulcher," and four little Christian states, stretching along the east Mediterranean coast from the ancient Negeb to the district about Edessa, were established under feudal governments.

When, however, these states began inevitably to crumble before the rebound of Moslem power, heroic efforts to bolster them up failed. In 1190-1191 the three mightiest monarchs of Europe—Frederick Barbarossa, Philip Augustus, and Richard Cœur de Lion—were unable conjointly to stay the reaction, or even to recover the lost stronghold of Jerusalem.

Thereafter the resident Christian population of Palestine surrendered entirely to the allurements of peaceful intercourse with the Moslems, while in Europe it became steadily more difficult to interest men in crusading enterprises. Such campaigns as were undertaken were diverted from their purpose, or came to some untimely end.

In 1291—a little less than two hundred years after the preaching of Urban II and Peter the Hermit—the last Christian foothold in the Holy Land, Acre, was abandoned. The rule of the Mohammedan had suffered but momentary interruption, and the sojourn of the Christian was evidenced by little save the ruins of castles and churches, a few place-names, and the infusion of a slight European strain in the population.

Following the conquests of Saladin, whose capture of Jerusalem in 1187 precipitated the Third Crusade, Palestine and Syria were ruled for more than three hundred years by Moslem sovereigns resident in Egypt. Early in the sixteenth century, however, the territories were wrested from the Egyptian Mamelukes by the Sultan Selim I, a powerful representative of the

race of Ottoman Turks, which in 1453 had captured Constantinople. It was at this point that the Holy Land became, as it remains to-day, an integral part of the Ottoman Empire.

UNDER THE OTTOMAN EMPIRE

The change of rulers produced small effect. Certain of the abler Sultans at Constantinople projected public works in the country, and in 1537 Suleiman the Magnificent undertook to rebuild the walls of Jerusalem. As in the Middle Ages, the trade routes traversing the provinces were crowded with traffic; but on the whole, as one writer has said, Palestine ceases for almost three hundred years after the Ottoman occupation to have a history, "save the dreary record of the sanguinary quarrels of local sheiks, and of the oppression of the peasants by the various government officials."

Only at the close of the eighteenth century, when Napoleon penetrated the country from Egypt in a fruitless attempt to instigate revolt against Constantinople, does the Holy Land again emerge from obscurity. In 1831 a complicated chain of circumstances culminated in the siege and capture of Acre by Ibrahim Pasha, son of the governor of Egypt, Mehemet Ali, and the usurping Egyptian authority was extended over large portions of the country.

But in 1840 the Turks, with the aid of England, France, and Austria, regained control. Profiting by the experience, they drew the affairs of the province yet more closely into their hands, and kept them so thereafter.

JEWISH COLONIES IN PALESTINE

From 1850 interest in Palestine centers in a succession of efforts to build up in the country a new, and especially a Jewish, population. Aside from establishments of monastic orders, the earliest of nineteenth-century colonies in the Holy Land were certain ill-fated settlements planted by American visionaries, notably a Mrs. Minor, whose purpose it was, about

sixty-five years ago, to prepare the Holy Land for the expected Second Advent.

Beginning in 1868, there were founded in Jaffa, Haifa, and Jerusalem colonies of German peasants, which are the most important European communities now in the country. A visit paid to them in 1896 by the present Kaiser laid emphasis, in picturesque manner, upon the peculiar political and economic interest which Germany has had in their development.

During the past forty years there has been a considerable immigration of Jews into the country. The Jewish population now numbers about eighty thousand, the principal element in it being the "native Jews," who are chiefly descendants of exiles from Spain and Portugal. The settled Jewish population is, however, very heterogeneous, being drawn from all lands, and having no well-defined tie save community of religious interest. To it are being added constantly fresh elements, coming principally from Russia, Rumania, and other seats of anti-Semitism.

The planting of Jewish agricultural colonies has been undertaken by a number of philanthropic individuals and societies. In this connection one recalls especially Sir Moses Montefiore and the Baron Edmond de Rothschild, and, among societies, the Alliance Israélite Universelle, the Society for the Assistance of German Jews, and the Jewish Colonization Association. Only a moderate degree of success, however, has been attained; and no inconsiderable portion of the charitable outlay of the Jewish people throughout the world continues to be expended in the relief of indigent coreligionists in Palestine, both colonists and natives.

The great bulk of the Jewish people have throughout their checkered history clung to the dream of a revival of their national life in Judea. Within the past half-century the idea has received encouragement from many western statesmen, including not only Lord Beaconsfield, but Lord Palmerston, Lord Salisbury, and Mr. Joseph Chamberlain; and in 1876 the nationalist spirit from which it sprang

found powerful expression in George Eliot's "Daniel Deronda."

THE MODERN ZIONIST MOVEMENT

Various schemes looking to the realization of the dream had been propounded and cast aside, until at length, in 1896, Dr. Theodore Herzl, a Viennese journalist and playwright, published in a pamphlet entitled "The Jewish State" a plan which, by reason of its boldness and attractiveness, created a sensation throughout the world. The proposal, in a word, was to set up in Judea, with international support, a tribute-paying Jewish republic under the suzerainty of the Sultan.

A Zionist organization, forthwith founded to promote the project, held its first congress at Basel in 1897, and successive annual congresses took important steps calculated to aid the cause. By 1910 Zionism numbered among its active leaders such men as Dr. Max Nordau and Israel Zangwill, and had the avowed support of more than three hundred thousand Jews in every part of the world. Repeated negotiations with the Porte, however, led to nothing, and it has grown steadily more doubtful whether the objects of the movement can be attained.

In the first place, Turkey will not willingly relax her hold upon the coveted country. In the second place, were she—under necessity arising from the outcome of the present war, or from some other circumstance—to do so, Christendom, especially the Roman and Greek churches, might not be willing to see the Holy Land pass into Jewish hands.

And in the third place, should these obstacles be overcome, any Jewish state that could be established would almost certainly be disrupted by the inevitable conflict between orthodox and ritualistic tendencies, on the one hand, and the more liberal and secular influences of the times in which we live. A Levitical state in the twentieth century would be an impossibility. Yet if the proposed state were not Hebrew to the core, it would have small reason for existence.